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INTERNATIONAL BIBLE STUDY.

January 21, 1883.——*Mark* XIV. 22-31.

For comment, see last *Guardian*.

January 28, 1883.——*Mark* XIV. 32-42.

"And they came to a place named Gethsemane and he saith to his disciples, Sit ye here, while I shall pray." This was a garden, near the foot of Mt. Olives; the owner appears to have placed it at the disposal of Jesus, during his stay at the capital, for he often resorted there with his disciples; it would appear that he sometimes spent the night there. It was the full of the moon. It was at least an hour or two after nightfall. He bade his disciples wait for him while he should look out a secluded spot for himself, where he might have private communion with the Father of spirits. He separated Peter, James and John, that they might watch with him in prayer. He began to be sore amazed and to be very heavy, and said to them, My soul is exceeding sorrowful unto death. What was it that filled him with amazement and sorrow? Is not this the very hour to which he had all along been looking forward? Had he not from the beginning consented fully to lay down his life upon the cross, with all manner of ignominy? How should he then at this time shrink from the trial? Could he expect his heavenly Father to reverse his decision, and space him the suffering? We connot think that Jesus is now praying to be saved from the hands of his enemies. If we carefully consid r the circumstances and details of this season spent in Gethsemane, we shall find reason to believe that the intense solicitude manifested by Jesus was on behalf of his disciples. For years he had been seeking to bind them to him in faith; for it was only through them that he would have a hold upon mankind; their faith was to be the link between him and mankind. The Prince of this world saw this, and endeavoured to smite him in his disciples. The wonderful words of love recorded by John (xiii-xvii) had been addressed to them by the Master, for the purpose of preparing them for the trial that was coming upon them. He wished them distinctly to understand that he was to be arrested and be some time in the hands of his enemies, and things would come to pass which it would be impossible for them to understand at the time, but they must abide in faith and soon all would be made plain to them. Arriving in the garden he saw that all his efforts had been in vain, that none of the apostles understood the situation, or apprehended the arrest of their Master. They were coolly preparing themselves to spend the night in sleep. What amazed Jesus beyond measure was the unimpressibleness of their hearts. They seemed to be sinking into a spiritual collapse, without his having the least power to hinder them. The Prince of this world came very near to him, and whispered, "These are they on whom you have lavished such to tokens of love; where is their love to you? They have been abundantly forewarned concerning the doom that is coming upon you, but what do they care? Enough for them if they can have a good night's sleep. These are good specimens of humanity; if you have not succeeded with them, it is madness to suppose that you will find others to suit your purpose. There is no place in man for the love of God."

"And he went forward a little and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me, nevertheless not what I will, but what thou wilt." Nothing could more powerfully show how intensely his heart was set upon the thing which he was asking of his Father than this prayer. It seemed to him that he could legitimately ask it, and that the intensity of his desire might obtain it from God, unless his heavenly Father saw that it were better otherwise. After each season of prayer, he arose and came to the apostles as it were for the purpose of finding the answer to his prayer; and not finding it he goes back the first and the second time. He finds them sleeping; they could not watch with him in this supreme hour, commanding such mighty issues. Watch ye and pray, lest ye enter into temptation, were his earnest but ineffectual words. They had no conception of the greatness of the impending trial; what temptation could overtake them for which they were not prepared? The spirit is ready, says Jesus, referring to Peter's loud assertions, but the flesh is weak, succumbing to the adversary. It seemed fitting to the Father that there should be this significant exhibition of the fallibility of man, and of the utter solitariness of Jesus in the work of bringing about the redemption of mankind. See Isai. LIX. 16, 17. Returning to them the third time, he finds them sleeping, and says, "Sleep on now and take your rest; it is enough, the hour is come; behold the Son of Man is betrayed into the hands of sinners." They not only hear the words of Christ, but they hear the steps of the approaching band. "Rise up, let us go; lo, he that betrayeth me is at hand." "And immediately, while he yet spoke, cometh Judas, one of the twelve." This was the sad fact; Judas was one of the twelve on whom Christ had lavished such loving pains. He was the leader of those who sought to destroy Christ and frustrate his purposes of mercy towards mankind. "And with him a great multitude with swords and staves, from the chief priests and the scribes and the elders." Too often since, have the noisy multitude of those who sought to overwhelm the people of God, not wanted a leader from the very rank of Christ's own putting into the heart of those enemies, a courage that they would not otherwise have had.

WEEKLY REVIEW.

—Vrijeshji Vrijnathji, one of the Maharajas who are worshipped as incarnations of the deity, was convicted of receiving stolen goods and sentenced to two years' imprisonment in 1881. The Governor reconsidered the case and changed the sentence to five years. His worshippers have been in the greatest distress, and have left unemployed no means to bring about a remission of the sentence. An appeal to the Viceroy was unsuccessful. However, the Government of Bombay have concluded to recall the enhanced sentence, and the Maharaj is to be released at the expiration of two years' imprisonment. In remitting their portion of the sentence (for technical reasons) the Government express the opinion that he is a great criminal. His criminality is, in the eyes of his caste people, nothing to the point. He is holy by virtue of his office, and his sanctity is the same as though he had never sinned.

—Certain refugees from Cambay are lifting up their voices in Bombay, in condemnation of a number of harassing changes that the Government of the former place, a Native Government, are introducing there. But there is some reason to believe that their dissatisfaction is due to the fact that they cling to certain immemorial usages which the reforming Government wish to do away with, for the good of the people. The Government is moving faster than the main body of the people. The education of the people lags behind that of the rulers.

—The 572 students who matriculated at the last examinations of the Bombay University, were from 75 different institutions, (including private tutors.) The highest number was 49 from the Elphinstone High School. There was one each from 15 schools and 2 each from 14. St. Mary's Institution passed 19; the Surat Mission High School, 12; Free Gen. A. I., Bombay, 10; Ahmedabad Mission High School, 8; Money Inst. 7; Cathedral H. S. 5; Bishop's H. S. Poona, 4; Victoria High School, 3; Belgaum Mission H. S. 3; Poona Free Ch. I. 2; Convent School, 2; St. Peter's, Mazagon, 1; Poona Conference School, 1. Scottish High School, Byculla, 1.—57 of the successful candidates had had private tuition.

—Mr. Eli Johnson, the Temperance Advocate, was prostrated by disease and overwork in Ballarat, Nov. 10th last. He was so far better Dec. 15th, that he was about to proceed to New Zealand for a change of climate. He speaks most gratefully of the kind attentions shown him in a strange land.

—The death of Mr. Duthie, Principal of the Scottish Orphanage at Mahim, has not been mentioned in our columns. He had an

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attack of cholera some months ago, from which he did not fully rally, and was advised to try a trip to Australia. He died at Sydney, November 29th. Nearly a monte went by before Mrs. Duthie received thh afflicting intelligence. Mr. Duthie came to Bombay some twenty years ago, and, as our readers are aware, the Institution under his care has greatly prospered. His loss is very much felt.

—Bishop Benson, now Archbishop, said in 1877 that the Prayer-Book was for the use of converted people, and that this is the reason why it says so little about converting them. And because it says so little about this, both clergy and laity have lost sight of their duty to seek the conversion of men. The sermon containing these remaks has been published:

"Dissent does try, and succeeds in this thing—praised be God! Its fault is, that it so often stops there. But our Church-people have neglected it, and that is why Dissent has such a place among us, and could not be done without. It has taken up this work of conversion. It does not in the least belong only to ordained men to do that work." (P. 20.)

"There is no place where you cannot find some kindly woman, some painstaking man, some young man who is anxious about his own soul. What have not the Methodists done in that place where you can see nó hope? Have they not drawn many quiet, religious people together? How is it? It is because the Methodists were not too fine to use the material they found at hand—it is because they recognised what form of piety was within the reach of poor unlettered souls, and did not say, 'You must get yourselves, each of you, a beautiful, ancient, carved rosary, like mine, or I can never teach you your prayers.' Oh, dear friends, it is of little use for any of you to set to work in a street or field, unless you are yourselves 'converted men.' The phrase is a little out of use, but, I hope, not the thing, for it describes a fact I have no other name for. 'If a man will come after me, and hate not all that he hath, yea, and his own soul also, he cannot be my disciple.' Awful words! which it is quite vain to think of explaining away." (P. 65.)

The theory of the Prayer-Book is that all who attend Church-service are converted, for all are expected to use the same prayers. One sad effect of this is that men are trained to look upon themselves as converted who are not. How important is it that ministers in the Church of England should recognize the inadequacy pointed out by the Bishop of Truro, and seek by their preaching to bring out the facts of the case, so that the unconverted may be made aware of it and urged to seek conversion.

—It is but little more than a year and a half since the Rev. Robert Squires, C. M. S. returned from Europe bringing his young bride withhim. It is with deep serrow that we announce the death of Mrs. Squires, at Guaesh Khind, on Tuesday last. She was the daughter of C. B. Ker Esq., formerly well known in this Presidency, and who returned to England in 1867. Many will sympathize with Mr. Squires and other relatives, in the early removal of one whose earnest desire it was to be an effective worker for the Lord among the people of this country, and who, in so many respects, appeared to be unusually well fitted to be useful. For a day or two before her removal she was in a state of coma. We are told that her last words before losing consciousness were "Jesus knows."

—The prayer-meetings held last week in accordance with the custom observed throughout Christendom for many years, were well attended. We were especially glad to notice a large attendance at the meetings of the Native Christians, larger than in any previous year. We are persuaded that God hears the prayers offered thus by his united people at the threshold of each year, and that the events recorded from year to year are very different from what they would have been without these prayers. Forty years ago if any one had been challenged to forecaste a programme of the changes needed for the wide and early diffusion of the Gospel in the world, he could not have sketched anything more magnificent than has been actually witnessed. How many mountains of national pride and prejudice that were standing in the way of the Gospel as the Mt. of Olives stands before Jerusalem, have been cast into the depths of the sea. A quarter of the world's population had been for centuries girded by an impenetrable wall in China, that are now accessible to the Gospel in their own vernacular. Japan has been delivered from similar isolation; in Madagascar the Gospel has free course and is glorified; and there are highways reaching to the interior of Africa. In Rome itself and the various countries once gathered under the wings of Rome, there is liberty to print, preach and confess the gospel. And so all over the world. The only satisfactory explanation that can be given of this is that Christians have been learning to pray in faith, Thy kingdom come. These things (as cause and effect) are hid from the eyes of the wise and prudent, and are revealed into babes.

—The *Bombay Gazette* is much troubled that Sir Richard Temple should be bearing such cheering testimony concerning mission work in India, before the people of England and America. Sir Bartle Frere, Sir Robert Montgomery, Sir Wm. Muir, Sir Herbert Edwardes, Lord Lawrence and other men filling high positions in India, have borne similar testimony, but all this is nothing when set over against the multitude of Anglo-Indians who are sceptical as to the good done by Missions:

"Anglo-Indians know that in certain outlying districts outcaste tribes have been brought to profess a nominal Christianity, but they do not consider as even probable the statement that besides these the population at large is beginning to yield to the labours of the earnest and devout men who have made it the labour of their lives to win them to a purer faith."

This settles the matter. Sir Richard, Sir Bartle, Sir Robert, Sir William, Sir Herbert and *id genus omne* may hold their tongues and bite their lips; "Anglo-Indians know." With the utmost respect for these Anglo-Indians who know, we suggest that the gentlemen named have had better opportunities of knowing about Mission work, than they have who never darken the doors of Mission Institutions, never visit Christian villages or Native Christian churches, but who drink in what their Parsee friends are pleased to tell them about the miserable failure of missions in India. We have no great admiration for Sir Richard, but it must be admitted that he had none of the Anglo-Indian prejudice which would disdain to preside or be present at the anniversary of a Mission, or to enquire into the details of its work. Our contemporary having settled the matter by an easy reference to what Anglo-Indians think, goes on to account for the ill-success of Missions. We remember reading a book by the editor of the *Bombay Gazette* giving an account of a journey through Turkey, in which there is frequent and commendatory notice of the missionaries and their work. There is no question that a grand initial work has been accomplished by missionaries in Western Asia, but we have yet to learn that their success has been markedly greater than that of missionaries in India. Some missionaries indeed have seen little or no fruit of many years' labour in India; but others have seen most glorious results, full of golden promise of a coming day when the Natives of this country shall be still more successful as evangelists. We admit that not much more than a beginning has been made in the work of spreading the Gospel among the people of this country; but men of faith—and Providence is always on the side of such—see in this a demonstration that the Leader whom they profess to follow is more than equal to all the difficulties of this case. Our contemporary quotes Sir Alfred Lyall to the effect that *Brahmanism or some modification of it will be the faith of India for years to come.* Well, we read the signs of the times very differently. If any thing in the world is doomed it is Brahmanism. An axe is lying at the root of this tree.

—Some persons, in their earnest desire to give the utmost currency to truth in a world where it is so little prized, have maxims or proverbs or texts printed on their envelopes so that they who run may read. A correspondent sends us one of these bearing the words "God helps those who help themselves," to which he objects as heathenish and not Scriptural. We suppose the majority of persons would understand it as an exhortation to self-reliance. If we turn to Scripture we find that God helps those who feel their need of help and look to him for it. It is better for a man to help himself than to be casting his burden upon others and looking to them to do his work. There is a very good book entitled "Self-help" embodying this idea. The Christian statement of the matter is that he who earnestly desires to do what he ought to, and looks to God for the ability to do it, may expect to obtain this, and will not need to call upon others to help him. The motto above-quoted does not aptly express this; it conveys to many the idea that they are to seek in themselves the help they want.

—At the eleventh hour Prince Napoleon, imagining that the death of Gambetta had left a door open, has made a dash at the throne-chamber. It seems strange that after resisting temptation so long, he should succumb to it. His *coup d' etat* went no further, however, than the posting of placards in his name throughout Paris. He has been arrested and will be tried.

—We regret to mention that the Rev. Baba Padamanji has sustained a great affliction in the death of his daughter, who was married about a year ago to Mr. Digumber. She died at Carwar, leaving a little infant.

—The meetings of the Salvationists in the Tent continue to be well attended. We observe that the Arabs constitute a large portion of the audience. This is a valuable opportunity of setting the claims of the Gospel before a people who have been hitherto

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very little reached. They understand very little of any language but Arabic. They are sometimes addressed in this language in the S. A. Tent. Captain (Miss) Thompson is in charge of the party of Salvationists here. On the arrival of the expected reinforcements next week, some changes will be made. Capt. Gladwin has left for the South India and Ceylon, on a pioneering expedition.

DECENNIAL CONFERENCE.

On the afternoon of the second day, the subject was "The promotion of spiritual life and enthusiasm in the churches of India." The first paper was by Mr. Bowen, the second by Mr. Clifford, C. M. S, Krishnaghur. Mr. Clifford thought that the growth of the Native Church had been very much retarded by the pastoral care having been assumed by missionaries; the paternal despotism had hindered the development of the sense of responsibility. Mr. Scott, W. M. S., Colombo expressed the opinion that converts should be shown the necessity of having a definite spiritual experience. Having this they will be in a position to learn the manner of godly living. A high standard must be set before them. Men are enthusiastic about that in which they are chiefly interested. Mr. Timpany, Can. B.M., Coconada, would have the truth contained in the words, Give and it shall be given unto you, set before Native Christians. One marked characteristic of the Ongole Mission is that *all work*. Men, women and children constitute a grand Salvation Army. They every where witness for Christ and invite their neighbours to seek him. He thought when the Spirit was poured from on high, the Christians of India would surpass us in enthusiasm. Mr. W. R. James, B. M., Calcutta, had come to this country "a bigoted Baptist," but he was learning many things from brethren who differ from him. The importance of crucifixion of the flesh is not understood as it should be. He rejoiced in the efforts to promote union among the Native brethren. He would have their attention drawn to the subject of Christ's return in glory. Mr. Hooper, C. M. S., Allahabad, spoke of the Lord's Supper as an important means of grace. Mr. Kerry, B. M. S., Calcutta recommended that missionaries should associate much with Native converts. The too Anglicized form of life had been a source of weakness. We might learn something from the Salvation Army. Mr. Jackson, W. M., Jabbulpore, thought that Native Christians should be taught to read the Bible more, and engage more in private prayer. We ourselves need more waiting on God. Missionary life in India *is too much of a rush*. Earnest words were also spoken by Mr. Gillan, Est. C. S., Mr. Weitbrecht, C. M. S, Lahore, Dr. Murray Mitchell, Mr. Miller, Free C. S. Madras, Mr. Mudge, M. E. C. Shahjehanpore, Mr. Newton, A. P. M. Ravulpindee, Mr. M. N. Bose, I. M. Gopalgunge, Mr. Hewlett, L. M. S. Benares, and Dr. Thoburn, M. E. C., Calcutta.

Oh, may we find our Father ready to greet us to our new home with Him for ever! That will be a marriage banquet! Father's welcome! Father's bosom! Father's kiss! Heaven! Heaven!

NOTICES OF BOOKS AND REPORTS.

The last number of the *Indian Ev. Review* draws attention to the great mistake made by the Public Instruction Deparsment in not teaching the aborigines through their own vernaculars. The strange compliment is paid them of expecting their boys to acquire a foreign language as a basis to build this education upon. The Santal boys must acquire the Bengali or Hindu in order to learn what the Department proposes to teach them. One is amazed at the folly of this. We wait for the new regime of common sense.

The number of Mahomedans in Bengal Proper preponderates over that of the Hindoos. The Mohomedans number 17,863,411; the Hindoos 17,254,120. The entire population is 35,607,628. Since the last census (1872) the number of Mahomedans has advanced 1½ millions,—the total more are being 2 millions. These Mahomedans are mostly the Hindoo low-caste population, in other words, the aborigines, who by embracing Mahomedism found themselves at once raised to the level of those who had hitherto looked down upon them, according to the saying, The caste of the ruler is the highest caste. They are nominally Mahomedans but the great majority of them know almost nothing about Islam, and retain many heathen ideas and practices. The same may be said of the majority of Mahomedans in this Presidency, and we suppose is true generally of those Mahomedans throughout India who are descended from Hindoos. One of the writers quoted in the *I. E. Review* thinks it wrong for Christians in addressing Mussalmans concerning Christ to speak of him as *Isa Massiah*, as that name is associated with very different ideas in their mind. By *Isa Massiah* they certainly mean Jesus Christ, and the fact that they have erroneous ideas about him, makes it more necessary that that name should be used by those who can give a true account of Christ.

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SATURDAY, JANUARY 20, 1883.

TITLES OF CHRISTIANS. II.

FOLLOWERS.

When Jesus called his first disciples he said, Follow me. It is in following him that we show we are his. His will concerning us is embodied in his life, and we learn what we have to do not so much from his precepts as from his conduct. With regard to other teachers, their conduct lags behind their teaching; they dare not say to their disciples: Our instruction is fully embodied in our manner of life, and all you have to do is to imitate us. They find it safer to say, Give heed to what we say; govern yourselves by our precepts rather than by our conduct, if at any time there should appear disparity between the two. But Jesus of Nazareth says, If any man will serve me, let him follow me.

Of course, it is only by faith that we can follow him. A man with imperfect sight is walking in a place where many deep shafts are sunk; the light of day has faded, and he knows not the dangers that compass his steps. He hears a voice bidding him stand still just where he is, and not move an inch. This friend comes near and shows him his danger and guides him to the highway of safety and brings him to his desired home. He believed the intimation concerning the danger; was made sensible of his utter inability to escape the danger; by faith he becomes the follower of the kindly guide, and by following him to the end he is saved. So men hear the voice of Christ, admonishing them of the pitfalls that surround them, of the perdition that is their due, and of their need of a kindly deliverer; Christ, the light of the world comes to them just where they are, and following him they have the light of life. That which they have hitherto been seeking in themselves or in the world, they discover in Christ, and they willingly turn their back on all they have hitherto prized that they may have the eternal life that is with Christ. But here is a young man, a ruler, wealthy, moral, religious, greatly esteemed in the community. The religious rulers look with admiration upon him, and their verdict is that he lacks nothing. But he is not happy; he is conscious that he has not attained the true life. He discerns in Jesus a teacher come from God, and falling at his feet begs to be informed what good work he has yet to perform that he may inherit eternal life. Jesus casts the lead into his heart and soon touches bottom. One thing he lacks,—faith in Christ. Having to choose between wealth and Christ, wealth preponderates, and he goes away. He goes away sad, because he knows too well that his wealth will not supply the aching void of his heart. Had he had faith to follow Christ, he would have left behind him all his reputed good, and gone forth happy in the lone path.

The Christian must be prepared to follow Jesus into the wilderness, and be tempted of Satan. A blight seems to have fallen on all created things; the universe is a blank; desolation compasses him about day and night; he is cut off from the society of those who would have comforted him with their testimony of similar trials met and overcome. He looks in vain into his own heart for something reassuring, and because all is dark there, the whole external universe is dark also, covered with a funereal pall. But is he not a believer? Is not the word with him? Ah, the overlooked word, the forgotten talisman. The believer turns away from his own heart, grasps the word of life, and lo! a mighty change. For where there is faith in the word, there is Christ. Immediately, the wild beasts cease howling and creep away to their dens; the adversary flees; flowers and fruit appear instead of the jungle; and angels come to minister to the heir of salvation.

We follow Jesus, and in doing so break with the world. The world says: Speak with respect of Jesus, and on the appointed days and in the designated places, join in those forms of homage that are sanctioned by us; but if you *follow* him, you depart from us and must be prepared for our ostracism. You cannot have our good things and those of Christ too; at least, we claim the right of determining how far any man shall go in the service of Christ. Thousands of excellent people whose Christianity is not to be questioned, have acceded to our programme, and get on beautifully, simply be-

cause they recognize our right of censureship, and worship and serve Christ as directed by us.—But if we hearken to the world we cannot follow Jesus. We must take up a position where the reproaches that fall upon him shall fall upon us also.

We follow the Lord Jesus through the rent vail into the Holy of Holies. Behold, says Jesus; here am I and the children whom thou hast given me. Following him, we say, Abba, Father, and God sends forth the spirit of his Son into our hearts. Keeping close to him, we find ourselves on a Mt. of Transfiguration, and hear the Father speaking lovingly to us out of the cloud, concerning his well-beloved Son.

We follow Jesus, even when men bind him and lead him away, seemingly a captive. We count all but loss for the excellency of the knowledge of him, and find this chiefly in what is told of him as a lamb led to the slaughter. We identify ourselves with him that is despised and rejected of men, a man of sorrows and acquainted with grief; we too are spoken of as malefactors, and strangers to the way of life. We follow him to the cross itself and with him are crucified unto the world and the world unto us.

APOCALYPTIC SKETCHES. LVI.

"And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation and glory and honour and power unto the Lord our God: for true and righteous are his judgments; for he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand." Rev. XIX. 1, 2.

"Much people in heaven." The great hindrance to the salvation of men, the deceivableness of unrighteousness in the false church of Christ, having been dealt with in the judgment of God, multitudes that were hitherto led astray, come to the knowledge of the truth. They have hitherto believed that "the church" was invested with the glory, honour and power of God, and that salvation or reprobation depended on priestly utterances. The eclipse of ages has passed away, and the Gospel comes forth in its simplicity, offering to all the water of life. Men now find their way directly to the throne of God where Christ is the Mediator and Intercessor of sin-ruined men. The judgment on Babylon, on the false woman that so long sat as a queen, is brought about in some way that is not distinctly shown. We can easily conceive of some way that would secure these results. Let us suppose that there are in the earth those who are fully conformed to the mind of Christ, filled with the Holy Ghost and with faith, walking in all the ordinances of the Lord blameless, in whom the love of God is perfected, and whose teaching exactly tallies with that of the book; they have the faith to which such promises as these are given: that they shall overcome the world, that they shall keep Christ's works unto the end, that the greatness of the kingdom under the whole heaven shall be given unto them, that they shall inherit all things, that they shall judge the world; "I am glorified in them," &c. &c. Let now the glory of the Lord rest visibly on them; let them be transfigured; let them be invested with the power and glory of the Master. Immediately, all that is not correspondent with their living, or in harmony with their teaching, is seen to be condemned of God: it stands forth in its proper deformity. The true standard being made conspicuous in the eyes of all, whatsoever is opposed to it is thereby exposed in its own proper lineaments. When God acknowleged Elijah on Mt. Carmel, there was an immediate judgment upon all who were arrayed against him. See Isai. LXVI. 5. The pentecostal outpouring notified the people of Jerusalem that God had raised to his own right hand the one whom they had crucified, and brought upon them a great avalanche of condemnation. At all events we know that a day is coming, and is probably nigh at hand, when God will show unmistakeably who are his and who are not. These judgments are indeed all contained in his word, and the last day shall add nothing to them; "the word that I have spoken, the same shall judge men in the last day." But men do not read the Bible, or they read it with a film of prejudice on their eyes. Exposure is judgment. It is so in every day life. When a man who has been looked upon as a paragon of propriety, is exposed in his true colours, that exposure is to him the most terrible judgment. The idea that great calamities and fearful national disasters are emphatically judgments, is erroneous. These often leave men unconvicted of sin. It is not necessary to suppose that it will be by terrible inflictions of Providence that God will bring the Anti-christian world or church to the knowledge of the truth. Nothing could be more dire than the calamities that came upon Job, and the people of God are chosen in the furnace of affliction, and their faith is tested as gold is by fire. But God knows how to acknowledge those that are his, and so connect his own glory with the truth that is in them, that men all over the world shall in an instant find themselves judged and be overwhelmed with that judgment.

"And again they said, Alleluia. And her smoke rose up forever and ever. And the four and twenty elders, and the four beasts fell down and worshipped God that sat on the throne, saying, Amen, Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great." 3—5

The repetition of the word Alleluia is significant. Perhaps this is the time for the conversion of the Hebrews. The five last psalms (146-150) begin and end with the word Alleluia, Praise the Lord. It is not necessary to understand that these persons who are before the throne in heaven, are gone from earth. They are redeemed from the earth, in the best sense; they have overcome the embattled powers of darkness that hindered them from attaining the fulness of redemption; they walk with God and are compassed about by his mighty power. In order that believers may attain the fulness of their inheritance in Christ, it is not necessary that they should pass through the gates of what we call death. We shall not all die; and the last enemy that shall be destroyed is death. I am the resurrection and the life. The new Jerusalem cometh down from God out of heaven. The glory which thou hast given me I have given them. He that overcometh shall not be hurt of the second death. Believers have passed from death unto life. To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God. All things are yours. All things are possible to him that believeth.

"And her smoke rose up for ever and ever." They who have loved, inculcated and followed error, despising and rejecting the truth and the true, will have before their eyes the unspeakable glory and blessedness of those whom Christ acknowledges, and will be personally harrowed with the consciosness of the significant prizes thrown away by them for the sake of the baubles of earth. They have what they sought,—apples of Sodom; and believers have what they sought.

God is now on the throne. His kingdom is come. He reigns over man's affections and man's will, and he is fully revealed in the sons and daughters of God; for it is the manifestation of the sons of God.

REMINISCENCES, CCIII.

Extracts from diary kept in Bombay in 1849.

Feb. 4th. Mor Shastree said, "if you had a carriage and would drive into the bazaars, with servants &c. in a Saheblike manner, the people would not assault you."—And I suppose it is true. The appearance of rank and wealth would do more to restrain these people than even the working of mighty miracles. With all their miracles, the apostles were the filth and offscouring of all things. God saw fit that they should be. We have no right to secure ourselves from persecution by style and wealth; for the Gospel gives us no right. Christ knew the efficacy of riches, but he commanded his disciples to be poor. "Sell that ye have and give alms." We are not to shun suffering, when it can be shunned; but only when it seems to promise no glory to Christ.

5th. Monthly concert day. Some discussion in the meeting of missionaries this morning about the pamphlet sent by me to the missionaries. Mr. I. disapproved. Thought I had done wrong in printing it. Thought it would have been better if I had made the experiment before writing. Thought the manner of life unimportant. In every sphere or condition of life Christianity could be exhibited &c.—Mr. F. told me that a person said to him yesterday after reading it, what does the pamphlet contain more than the charge that is given to a missionary when embarking from his native land? Mr. F. spoke of the necessity and consequences of giving high salaries to converts if we retained high salaries. How is the money raised, with what privation and self-denial. The church at home thinks of us as living a life of poverty and privation. I do not propose living like a native, but showing the natives how to live.—

6th. Had an extraordinary dream last night. There was a person who gave me a key, and told me that as long as I possessed that I should be able to effect mighty transformations, to change for instance, desert spots into richly cultivated and magnificent gardens; but when I lost the key I would lose all. Afterwards I thought this person became my enemy. Coming to me he accused me of having lost the key. This I found to be true, and I also found that he had taken it away and put it somewhere. From him I could not recover it for he had become my enemy. Then presented himself another person, a mere dwarf in stature, poorly clothed, every way miserable in appearance, in fact a person that all would despise and avoid. But he appeared friendly to me, and I was led to put confidence in him. I commissioned him to go and get the key. He stated off gladly, and after a while made

his appearance again, bringing the key with him which he put in my hand. I then took him by the hand and we walked on together; and immediately things began to be transformed, a beautiful garden was created around me, and even the dwarf began to look better. —The key is that which gives us access to the treasures of God's promised grace. I received the key in December 1845, when I entered upon a life of intimate union with Christ. The life I led from that time onward did very well until I came to *this* missionary field, where a manner of life more apostolic and self denying was required; and here I found my previous mode of life hostile to me. On the 29th of last December I found myself without the key. Since then I have looked around and become convinced that there is only one way of regaining it, namely by adopting a mode of life that men generally abominate. The dream teaches me that I am in the right path. That God is now ready to reveal his power and his grace. I woke up, and after pondering this dream a good while, I fell asleep and dreamed that I was hastening to a railroad depôt, to take my seat, in the cars; but I got thinking of something else, fell into a slower walk, and arrived just in time to see the cars whirling off without me. I wandered about in the depot, and by some means got so entangled in the machinery that there was no resource for me but to lie down and keep quiet.—I could not stir without imperiling my life.—From this I learn that all things are now ready,—that I must give myself wholly to the work of God, that the least self-indulgence may be ruinous, that I must press forward with my whole soul.

7th. Was this day much abused by a Mussulman mob. They ordered me away from theplace where I was standing, with threats, took books and tore them up before my face, endeavoured to throw me down, and finally tore all the books out of *my hand*, destroying and carrying off about 50.—They wax more and more violent, and I have much worse to expect. I thank God for the grace given me at such times. But I feel lonely to-day. My brethren are cool towards me, I think; the people hate me; whom have I but thee, my Saviour? I wait for thy appearing.

Dreamed last night that I was fishing in a certain place. Suddenly I discovered that there were other nets in the water, cast there by some persons on the other side of a wall, and whom I could not see. I learn by this that if I want to be the first to glorify Christ I have no time to lose. Others in some other part of the world will be before me. How good the Lord to speak unto me thus in the night seasons. I reproach God for his tardiness, and he reproaches me for mine.

Mammon: "God has given Christians a portion of earthly property, of that common object of worldly trust, that they might have an opportunity of disparaging it before the world."

"By their visible subordination of it to God, they would be distinguishing themselves from the world more effectually than by assuming the most marked badge, or by making the most ostentatious profession; they would be employing the only argument for the reality of religion which the *world generally will regard*, which it cannot resist, and which would serve in the stead of all other arguments."

"Their property was meant to furnish them with the means of deprecating and denouncing the wealth-idolatry of the world.

10th. The Apostle's words 'as deceivers and yet true,' are forcibly called to my mind now-a-days. I am constantly called a deceiver; even the children have learned to regard me as such; I am looked upon as a man going about for the destruction of the people. My name is cast out as evil.

11th. This day had the blessed privilege of communing with Christ, and my brethren of the Free Church. He has done, I think, great things for my soul since the last communion-day. The answers to prayers offered years ago, have begun to roll in. I expect that the next three months will witness far greater things. This is communion day in the Mercer St. Church, and probably my dear sisters are at the table of the Lord. May he richly bless them. By renouncing my salary, I have been obliged to renounce the privilege of helping them.

The stipend of an unmarried missionary of the A. B. C. F. M. was Rs. 90 a month, and after his father's death, Homunculus had been sending about half of this to his mother and sisters. This he could no longer do. But there proved to be no need. In other ways the Lord supplied their need.

Mention has been made (Feb. 3) of a miserable man encountered in the streets, who had once been a soldier and tried for murder, and who seemed to be desirous of turning to the Lord. His name was Whitefield. He was living with an old couple, a pensioner and his wife, near Waree Bunder, under Nowrojee Hill. The house had a mud floor and mud walls; a tree was growing out of one of the walls; it was in the midst of a cluster of similar houses occupied by Portuguese and Natives; there was a spare room; and H. was quite delighted when the old people agreed to give him this room and mess him. (The house has long since been swept away, and the whole neighbourhood altered.) So on the 13th of February he left the Mission House and repaired to this place. Before he left, Mrs. H. for whom he had the highest regard and to please whom he would have made any sacrifice except of what he believed to be duty, and who thought his course a most unhappy one for himself and the Mission, besought him with tears not to take this step. It was most painful to go contrary to the wishes and convictions of his best friends in this country; but the same Lord that enabled him to obey his convictions, enabled him to retain the friendship and regard of those whom he thus grieved, from whom he never ceased to receive tokens of kindness.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—Having defined what "Holiness" is,(see last *Guardian*)what it practically implies and comprehends we shall consider (1) whether this experience is attainable in this life, (2) whether it is incumbent on all *Christians* to endeavour to attain it. By answering the second of these I shall have answered the first; as, that which is incumbent on us to attain must of a necessity be attainable. The command of God given by St. Peter: "as He that hath called you is holy, so be holy in all manner of conversation"—implies a promise that *we shall be thus holy.* If we are not wanting to ourselves—nothing can be wanting on God's part; having called us to Holiness, he is undoubtedly willing as well as ready and able, to give us this experience. God never asks anything of his creatures that he knows they are not able to give—nor does he command anything which he knows they could not fulfil. St. Paul requests on behalf of the Thessalonians that God would "*sanctify them throughout, body, soul and spirit*" and that "the whole of them shall be *preserved blameless* unto the coming of our Lord Jesus Christ." This Prayer is surely heard on behalf of *all* the people of God. Again he says "The God of peace himself *sanctify you wholly*"—"Let this mind be in you which was also in Christ Jesus." "Therefore leaving the principles of the doctrine of Christ let us go on to *perfection.*" There are scores of blessed passages affirming unquestionably that he does call us to this state—and others abounding with promises and encouragements to draw us, and lead us, into this glorious experience of the peace of God that passeth all understanding. Last but not least, it was the chief object of Christ's mission. "Thou shalt call his name Jesus for he shall *save* his people from their sins." Not *in part* but the *whole*—not *partially* but *entirely* and present them without "*spot*" or wrinkle."

Yours &c.,
H. A. G.

(To be Continued.)

NOTICES.

BAPTIST CHURCH (BELLASIS ROAD, BYCULLA.) The Rev. A. C. Grieve will (D.V.) preach to-morrow (Sunday) evening at 6 o'clock.

M. E. APPOINTMENTS for to-morrow. Grant Road. 8-30 A. M. Stephens; 6 P. M. Gilruth.—Dean Lane: 11 A. M. Shaw; 6 P. M. Fox.—Mazagon: 11 A. M. Bowen; 6 P. M. Shaw.

The Meeting at 16 Meadow St., Fort, is at 8 P. M. (not 6 P. M.) Wednesday.

Epitome of News.

SATURDAY, JANUARY 13.

—The soldier Talbot who was recently found guilty of the murder of a comrade paid the last penalty of the law at Meerut on the morning of the 8th inst. It is said that he confessed the committal of the crime, and denied any complicity on the part of any one else.

—In the Entrance Examination of the Calcutta University, 1,458 have been successful out of 3,200 candidates. In the First Division 184 passed, in the Second 684, and in the Third 590.

—Mdme. Nilson on December 18 concluded at San Francisco her series of four concerts, the receipts at which have been 30,000 dols. The telegrams on the subject state that hers has been the most successful engagement ever known there. Her eighteen concerts, thus far given, have produced 93,697 dols.

MONDAY, JANUARY 15.

—Mr. Cotton, Telephone Co., proceeding from Bombay to Colombo, was lost overboard.

—Among the papers left behind him by a German physician who died a few weeks ago is one containing notes of certain conclusions he had arrived at during a professional experience of more than forty years. In one of these notes he expresses an opinion that at least a thitd of the illnesses of the patients who sought his advice were purely imaginary. He found it not only against his own interest, but also against that of the self-alleged sufferers, to destroy the illusion by informing them that there was really no cause for anxiety. Ill-health was to them a matter of almost vital importance. To destroy the pleasing belief that they possessed this blessing was an absolute cruelty. In the few instances in which he broke to them the terrible truth that they were quite well, he found that the result was genuine illness. For the patients all interest in life departed with their favourite occupation of nursing themselves, and their health became

seriously affected by nervous depression. He also found that, as a rule, weakly persons live longer than strong ones. Without going so far as to say that the best lives are those rejected by the insurance offices, he thought, nevertheless, that persons with "a screw loose" more often attain longevity than those in whom no trace of disease can be detected.

—We have received a copy of the *Ballarat Courier* of Dec. 16, giving an account of a terrible disaster at the Australasian mine: "The bodies of the twenty-two miners who were drowned in the Australasian mine, were buried yesterday—twenty-one in the Creswick Cemetery, and the other one (that of John Gower) in the Ballarat Cemetery. The funeral procession at Creswick was a most imposing spectacle, and was over a mile in length, while it was estimated that about 4,000 persons took part in it. The road from the claim to the cemetery was lined with fully 15,000 spectators, and the cemetery, on the burial of the bodies, was densely crowded. The proceedings throughout were of a nature in accordance with the sad surroundings of the accident."

—Peter Maloney, one of the surrvivors, says: He and Minihan were standing higher in the rise than any of the others, Minihan being the higher, he (Maloney) showing him the best place to get into. When the water was only up to his breast it was up to the necks of others in the rise. He was the last to leave the level and go into the rise, and did not go until the water was up to his waist. When the water came into the rise it came with a rush, and he then said to Minihan, "Jim, I think it is a case." Minihan said, "I think so, too." He says he set no value on his own life, but thought of the other poor men who had families. When they were rushing back to the level and into the No. 11 rise, he said to Jabez Bellingham, "Jabe, No. 9 is better than this." Bellingham said "No." "Oh Jabe," he said, "it is." Just then he remembered that he had not been in it for a long time, and that he did not know what works Dick Beckerleg (who had been employed in it) might have done, so he, at last, went when the water rose to his waist. The rise was quite dry then, but when the water came it came with a gush, and rose four feet at once. All hands commenced praying. He is certain that Woods (Corporal) went to the rise unaided. When the praying was concluded the two Bellinghams (Jabez and Ben) commenced singing hymns, and they sang one which was especially pretty. Our reporter—"Do you know which it was?" Maloney—"I do; I know it well, and was going over it this morning. It is an old favorite of mine, but I disremember it now. It has not long come out." Our reporter—"Was it 'Hold the fort?'" "No." "Safe in the arms of Jesus?" "No." "Man the life boat?" "No." "In the sweet bye-and-bye?" Maloney, brightening—"That's it;" then, reflecting, "Yes, we sang 'In the sweet bye-and-bye.' It never sounded better than it did then. After the singing they eased off—that is quietened. The candles were burning then. The next thing I heard was little Johnny Hodge cry, "Oh, my father! my poor father; he's drowned!" I told him his father was all right, as he must have gone up the No. 5 rise to the shaft. He said, 'I do not think so.' But I said he had, and the young fellow was comforted. I think he fell off some, for he stopped talking. I thought he was gone, because he was so fond of talking. He was not frightened a bit for his own life, but was frightened his father was gone. The water went down fast when first it started. Had we all rushed at first for No. 5 rise we would have been saved. Geo. Fisher, who escaped that way, was behind me when we started to go. As the water went down I *lowered myself very carefully, and, finding how low it was, laid down on a sandbank and went to sleep. When I waked, I crept along on hand and knees till I came to the water, for I did not want to fall into it. Then, as I* felt down carefully, so. (Here Maloney showed by gesture that he proceeded in the most cautious manner possible). I found it so low as to be only up to the top of the cap-piece in the level. Then I knew we were right, and I said to myself—"Old man you are not going to die here, anyhow." The candles did not burn out, they went out from the bad air. We had plenty of candles to burn for hours, but they would not keep alight. When I felt the water so low, I sang out to see if anybody else was there, and I think I got an answer, but do not know what it was, nor who spoke. After that I felt something touch me and fall into the water 'whop,' and I thought to myself I must try and keep away from the water. Every now and than something would go 'spledge' into the water, and I knew some one had died. No one sent any message to his relatives, but Johnny Clifton wrote something on his billy, and I asked him what it was. He said it was something to his mother and brothers, wishing them good luck."

Tuesday, January 16.

—*Englishman*: As the Rev. W. Hastie, Principal of the General Assembly's Institution, was returning from church in an open carriage, about 7-30 on Wednesday evening, a dastardly assault was made on him, just opposite the gate of the Presidency College, by some one, who seemed to be a Babu, and who was armed with a *lathi*. The assailant came up stealthily behind Mr. Hastie, and aimed a heavy blow at his head. Fortunately the blow was intercepted by the folded hood of the phaeton, and Mr. Hastie sustained but slight injury.

—The children of the Baptist Church Sunday and Day Schools were entertained on Thursday, the 11th instant, to a picnic at Elephanta.

—*Bombay Gazette*: The *Kaisar-i-Hind* in a recent issue gives a fairly accurate likeness of our worthy townsman Mr. Dinshaw Maneckjee Petit, and gives a list of the gentleman's charites, which amount to Rs. 7,19,218. From the list we see that Mr. Petit has contributed nearly Rs. 80,000 towards the founding and maintenance of eight charitable dispensaries and hospitals, about Rs. 50,000 for sinking wells and the supply of water to the poor, Rs. 33,000 in famine funds, and about Rs. 1,00,000 for educational purposes.

—Lance corporal Doolan, at Lahore, has been sentanced to 3 years' imprisonment for taking the life of private Conway, under circumtances of extreme provocation.

—Albert, the Fort mendicant, has brought a suit against two men for robbing him of two coats having Rs. 120 in the pockets. This man has an immenase wardrobe and carries it all on his person. He used to have an account in the Bank.

—*Times of India*: Mr. Oren, the European Agent of the Bombay Burma Trading Corporation, has been shot dead by dacoits at Roungdeh, near Prome. It is stated that the deceased was a German, who had taken an English name.

—Same: Captain Hext has been appointed, by the Secretary of State, Director of the Indian Marine.

—The Bishop of Calcutta is not the only prelate who is going home on leave this year. The Bishop of Lahore, Dr. French, goes to England soon after Easter for 18 months. There is to be Conference of Bishops at Calcutta, Jan. 29.

—H. M. troopship *Euphrates* arrived yesterday.

—The Rev. E. F. Ward, Faith Mission, Burhanpur, gives some account of his field in the *I. M. Watchman*: Burhanpur, Central India, is an old walled town of 30,000 inhabitants situated on the right bank of the Taptee in latitude 21° 18' North. It was founded about the year 1400 by Naseer Khan first prince of a line of 12 over the Province of Khandesh called the Farukees. This dyuasty held sway for some 200 years until 1600 when their kingdom was annexed by Akbar the Great. There is a pair of eight sided stone towers about 70 ft. in height only a few rods from our house that are said to be nearly 500 years old. So they must have been built soon after the founding of the place. The wall around the city seems to be well preserved. It is 5½ miles in length and has 12 gates and numerous bastions. In some of the gateways the government has its Levis "sitting at the receipt of custom" after the manner of "ye olden time."

There is a large number of old mosques and tombs scattered all around the country in the vicinity. I suppose there is hardly an acre lot that hasn't as much as one or two graves on it.

The water supply for the city comes through conduits from the Satpura Hills 4 miles distant. These were laid down during the reign of the Moguls and some of them are still utilized. Burhanpur has always been famous for its cloths. As far West as Turkey, Russia and Poland the calicots of this city were found during the 17th century. At the persent time the weaving is confined to the manufacture of coarse cotton cloth and kinkhobs.

There are now about 5000 weavers in the city.

A population of 100,000 in and around Burhanpur naturally fall into this missionary field. The Lord directed us to come here a little over a year ago, Since coming we have been studying the Hindustanee and getting ready for active evangelzing work such as the Lord may desire us for.

A dialect called Nimarese is much spoken and written. It is a compound of Hindee and Marathee with many Persian words thrown in.

God opened the way for the purchase of a fine piece of land just outside of the city, on which we are now building a misson bungalow.

—*Indian Chr. Herald*: "Three young ladies from Calcutta have passed the last University Entrance examination:—Miss Bindubasini Basu, from the Free Church Girls' School; Miss Ellen Masih, from the Upper Christian School; and Miss Labanyaprava Basu, from the Bethune School. The two first are Christians."

"The Baptist Missionary Conference, in making a re-distribution of their work and workers, have assigned Serampore to the Rev. W. R. James. Brother James, we know, would be greatly missed in Calcutta alike by Christian and non-Christian Bengalis."

—We hear that the Rev. Mr. Lorbeer, in charge of the Ghazipur Mission, is to be joined by the Rev. Mr. Bransfeld from Berlin.

—The *Reccord*: The refusal of the Bishop of Manchester to institute Mr. Cowgill to the living of St. John's, Miles Platting, was accompanied by a letter to the patron, Sir T. Percival Heywood, explaining his reasons. These were cogent enough to any impartial mind. Mr. Cowgill openly asserted his intention to retain the very same illegal and superstitious ceremonies for persistence in which Mr. Green was deprived. The Bishop asks how in the face of this he can give credit to the assurances of "three beneficed clergy" that he neither "holds nor teaches anything contrary to the doctrine or discipline of the Church"? His letter, which is couched in language of dignified moderation, has called forth an insolent reply from Sir T. Percival Heywood. He offers the Bishop the alternative of an action to compel institution, or else the return of Mr. Green! We trust that the Bishop will stand firm, and that the law will be found sufficiently in accordance with common sense to vindicate his Lordship's action. Nothing could be more absurd or unjust than that, after Mr. Green has deprived for certain definite irregularities, his curate should be allowed to step into his place and carry on the same irregularties with impunity. All loyal

Churchmen ought to rally to the support of the Bishop in a difficulty which is largely aggravated by the deplorable action of the Bishop of London in the Mackonochie case.

Wednesday, January 17.

—Westgate, who professed to have been concerned in the Phœnix Park murder, has been discharged. On the 6th of May he was on board the vessel Ibex, which sailed from this port for Swansea on the afternoon of the 6th; and a number of person on board that vessel, the captain, the mate, and others saw him engaged there the whole day. Furthermore, it was known from the harbour officials here that the vessel cast off her moorings and left the Liffey in the afternoon, and must have been out abreast of Howth before ever this assassination took place.

—*Times of India*: We are glad to learn that two of the Arabs who murdered Palmer, Gill and Charrington have been captured, and that Captain Warren is expected to take all their confederates in a fortnight. He is assisted by a number of the Bedouins themselves, who have adopted the Arab tactics of depriving the fugitives of their water supply. It has now transpired at home that the story officially put forward about the purchase of camels was a pure fiction. For three weeks before he was supplied with money Palmer was employed by the English Government to use his personal influence with the Arab Sheiks to prevent them harassing the Suez Canal or assisting the Bedouins on the other side of the Nile. The £3,000 which was ostensibly destined for the purchase of camels was in reality meant for the payment of engagements he had already entered into, and by which he hoped to ensure the neutrality of the Bedouins. Gill's task was even more perilous, for he undertook to cut the telegraph wires, and so deprive the enemy of any advantage they might possibly reap in that direction from speedy communication. Gill and Palmer were thus to some extent belligerents in a foreign country, and if they had met with their death in open attack the Bedouins could scarcely have been blamed. But Palmer certainly was a captive at the time of his murder. It is surmised that Gill and Charrington were captives also, and even the Bedouins acknowledge the crime of killing prisoners of war. It is now believed that the orders to arrest Palmer, at all events, came from Egypt, and that his capturers waited for further instructions before they killed him

—At last the long talked of railway across Australia has been decided upon. The route is to be from Brisbane, in Queensland, to Port Darwin, in the Gulf of Carpentaria, and the contractors are under bonds to finish the line within seven and a half years. With the coast railways, which will form part of the connections, the new road will extend over something like a thousand miles, and pass through much good pastoral country, and some which, though not suitable either for squatting or agriculture, is expected to prove rich in gold and other minerals.

—*Indian Witness*: Some one has said, "A good doctor is a gentleman to whom we pay three dollars a visit for advising us to eat less and exercise more." It is certain that there are many who very much need this advice. They have gradually got into a way of taking too much food, more than their system demands or can profitably appropriate, and they feel the unhappy effects of it without being really conscious what is the matter. When their attention is once called to it, if they have good sense they will at once put the thing to the test by diminishing the daily rations and watching the effect. The experiment can do no harm, and if they are honest and persistent about it they can before very long come to some valuable conclusion. In the case of persons blessed with a good appetite and an abundance of means the tendency and temptation is usually to over-eating. And the bad results of it are very great, especially in hot countries like India. Dr. Horace Bushnell says that a large proportion of the cases of insanity can be directly traced to "The vice of general and excessive over-eating, breeding disorder and finally distress in all the digestive functions, and producing states of grim depression, hypochondriac torments and nervous horrors, that drive more patients to the hospital than even the vice of drink—all very correct, blameless people, as we say, whose misfortuno we pity, but can nowise explain. Few persons conceive the amount of constitutional and mental wreck produced by this habitual overloading of nature, restrained by no terms of prudence and self-observation. And when the catastrophe comes, the wonder is that a nature so robust has crumbled into madness without any assignable cause."

—*Indian Churchman*: The *Times*, admits that Ritualism in the person of Mr. Mackonochief has won the day. It admits that, in some cases, Ritualism may do a great deal of good. It admits that the Church of England has already assimilated much that was once called Ritualism, and will probably assimilate a good deal more. It admits that the opponents of Ritualism have made a fatal blunder.

—*N. Chr. Advocate*: Rev. W. T. Hagan writing from Careysburg, Liberia, Sept. 25, tells of the good results following the visit of Mrs. Amanda Smith. For two weeks the Lord's Spirit worked powerfully on the pastor and people and then followed the conversion of sinners, fourteen coming to the altar on one night. The number increased with the succeeding nights among whom were two sons of the pastor and some native boys five of whom were converted. All told some 24 persons had entered on a higher Christian life and thirty had professed conversion. The pastor says Mrs. Amanda Smith's visit to Bensonville and Careysburg has proved a great blessing to him personally and to the people of both settlements and that she has been the instrument of great good to Liberia and prays that God may make her life precious in his sight.

—From Missionary Reminiscences of 1882, in the *Indian Ev. Review*: The event of the year to our Bengali brethren is the annual Conference held in October, closing with its love feast and procession with singing and music. Fears were entertained that the effect of the agitation against sacerdotalism at the beginning of the year would diminish the zeal, harmony and numerical importance of the Conference. Whatever effect beyond instruction and that was great and good, that discussion may have had, the zeal, enthusiasm, harmony and numbers were never more than this year. I thought, a few years ago, that I should never, in my life, see the large Hall in Nimtollah Street even half filled with Bengali Christians. On the last day of the Conference it was my privilege to see it more than full, crowded to the ceiling and out at the doors. One of the streams flowing from that Conference was a very successful and large Christian procession with singing, prayer, preaching and music in Serampore; and ever since small *daily* processions in the streets and bye-lanes of Calcutta on the same plan. The processionists are frequently asked into Hindu houses to sing their Christian songs even to the inmates of the zenanas. I think that in the future history of the propagation of Christianity in India the musical procession, with prayer and preaching, will occupy a far more important part than it has hitherto done.

—The reward of sacrifice.— A typical case has lately occurred very full of instruction. A lady of ordinary talent and spiritual attainments. who, previously had never been remarkable for any special religious earnestness, and would not have dared to speak to a stranger about personal religion, was led to consecrate her means to God and give largely, indeed, all she owned to his work. Immediately the marked blessing began to attend her personal efforts to save souls. Although naturally diffident and slow of speech, she has been used of God in the most remarkable manner, to lead the most difficult cases to the Saviour. Indeed, we have never known an instance of generous and disinterested giving that was not followed by rich spiritual blessing and power; and we have never known an instance of penuriousness that was not also one of spiritual poverty. The Church will never be clothed with apostolic power till she lays her superfluous wealth at the apostles' feet.—*Word, Work, and World.*

Thursday, January 18.

—Another addition to the long list of fatal polo accidents is reported. On Saturday afternon, at Meerut, Dr. Duke, A. M. D., came into collision with Mr. Benbow, K. D. G.'s, whilst playing polo, and the former gentleman's pony fell on him. When picked up, Dr. Duke was found to be insensible; he never recovered consciousness, and died the same evening. From the accounts of eye-witnesses, the *Pioneer* says, it appears that Mr. Benbow is not to blame, as the collision was caused by Dr. Duke's pony shying at the ball and coming right across Mr. Benbow, who was following.

—The Str. *Bokhara*, with Eng. Mails, left Aden for Bombay Wednesday, 8 p. m.

—The Committee of the Scotiesh Orphanage propose to settle an annuity of £100 a year on Mrs. Duthie. The Committee appeal to the public for help to do this.

—*Times of India*: The Viceroy at the Calcutta Madrassa, yesterday, on occasion of prize-distibution said:

"It is a cardinal creed with the Government of India that we should maintain an attitude of strict impartiality to all creeds in this country. We have not to look to the creed or race of a man, but to enquire what are his personal qualifications. Under such circumstances it behoves, it seems to me, the leading men of every community in India to take care that their brethren in race and faith do not fall behind in the struggle of life. The educational task to-day is an arduous task, and for its full and complete accomplishment requires the strictest union of the varied forces of every description; of Government on the one side, of private individuals on the other; of public assistance and religious zeal. Above all, it is a task that needs that men should caste aside all mere regard for individual opinion or personal preference, that they should unite to accomplish one of the most important and greatest works which can ever be done to benefit the Indian people, I feel a great interest in tnis institution. You know well that I earnestly desire the extension and improvement of primary education, but it would be a great error to suppose that I do not equally desire an extension of higher and middle education."

—*The Liberal*: Sun-spottery, as the theory, which has made Dr. Hunter famous in India, is called, is pooh-poohed by eminent astronomers in England. Mr. Proctor declares that "no astronomer of standing believes in the suggested connection between sun spots and storms, rain-fall, famines and so forth in detail." The opinions expressed on the subject are, according to him, "about as valuable as a tailor's views about anatomy." What will Dr. Hunter after this do with his pamphlet?

—An Italian Statistician: "Everybody must, at one time or another, have had a father or mother; those parents cannot have been exceptions to this absolute rule, and ancestors must, therfore, be multiplied backwards by two according to the law of progression, which process, reckoning three generations to the century, will at its fifty-seventh power yield 139,245,017,489,534,976 ancestors for each man of our day, no matter how seemingly humble his birth."

According to this, to produce one individual in 1883 there needed to be a million times the

present population of the globe in the year A. D. 1.

Friday, January 19.

—Deaths last week, 467.

—Mr. L. R, Ashburner, C. S. I. leaves Bombay to-day, after 35 years of service.

—*Bombay Gazette*: The Mandalay correspondent of the *Rangoon Gazette* reports that the lotteries there have been abolished from the 5th January.

—We hear the Government have sanctioned a grant of Rs. 15,500 for the erection of St. John College at Lower Mahim, the cost of which is estimated at Rs. 31,000.

—A number of changes in the chaplancies of the Bombay Presidency are ordered. The Rev. A. G. Cane becomes domestic chaplain to the Bishop, and will be succeeded at Poona by the Rev. H. N. Midwinter. The Rev. H. G. Lewis is appointed to officiate at Quetta (but takes two years' furlough immediately); the Rev. J. F. Forbes takes Mr. Lewis's place at Neemuch; the Rev. J. H. T. Blunt takes charge of Satara and Mahableshwur during Mr. Bagnell's absence on leave; the Rev. A O. Walsh acts for Mr. Midwinter at Baroda; and the Rev. A. L. Onslow officiates as Garrison Chaplain, Bombay, during Mr. Lochie's absence on a month's privilege leave.

Selections.

SPIRITUAL HEALTH.

By Rev. Theodore L. Cuyler.

"One hundred able-bodied men wanted" was the announcement we lately saw at the head of an advertisement for recruits in the Government service. No invalids could pass muster. It was duty on deck and among the rigging that was required, and not a berth in the hospital. As we ministers are recruiting-officers for the King, it occurred to us that an announcement would not be out of place on the doors of the churches, "An hundred able-hearted and-handed men and women wanted for duty." There are quite enough now who never answer to roll-call, or are stowed away in the berths of the sick and sleeping. The essentials demanded for good service are these four: the Christians needed by the King should be prayer-full (i. e. full of praying without ceasing)—patient, persevering, and power-full with the indwelling Spirit. These four Ps constitute the healthy Christian.

Such God *commands* every redeemed and renewed soul to be. His injunction is "Be ye holy." Holiness signifies health of heart and daily life. It is equivalent to the Saxon word *wholth*, and therefore to be holy is to be healed from the deadly disease of sin, and to be *whole* in the inner man. Regeneration is the recovery from the only disease which can cast both body and soul into hell. There are several characteristics of this healed, or renewed state. One is a faith which can overcome the world, and the powers of darkness. A second is a good conscience—a conscience illuminated by God's Word, kept sweet and wholesome by prayer, a conscience alert as the needle to the magnetic pole, and one that is a comfort to its owner, and not a tormentor. Just what a disordered liver is to the body, is a bad conscience to the spiritual man; it breeds perpetual mischief and misery. One chief cause of the spiritual dyspepsia which makes so many professors of religion wretched and worthless, is an ill-conditoned conscience.

A third evidence of soul-health is a strong appetite for the Word, and for work. There is a hunger for the mnana from heaven, and no lusting for the flesh-pots of the world. It is not the confectionery of fiction or the "mixed wine" of sensual amusements, or even the spiced stimulants of sensational sermons that such a soul hungers for, but for the strong meat and the honeycomb of the inspired Word. An appetite for Bible-diet on the Sabbath, and Bible-duties all through the week, keeps a Christian athletic. He can mount up with an unclipped wing, as well as run with an unwearied foot. You never find such Christians hobbling on crutches, or with limbs bandaged from a bad fall.

Since spiritual sickness is the fruit of sin, and spiritual health is both possible and obligatory upon every Christian, how shall the invalids be recovered? "I will restore health unto thee, saith the Lord." God works cures not by miracles, but by means, and by medicines. One of these is the purgative of *truth* faithfully administered. Finney understood how to apply this heroic treatment; but with some pulpit-practitioners, we fear that it is a lost art. Ministers ought to read his "Lectures on Revivals" at least once every year. Our Heavenly Father in His restoring processes often employs the sharp surgery of trials, and He always knows where to apply the lancet. Many a chastised Christian, as the bad blood was drawn from him, has cried out "Thy hand presseth me sore;" and the answer has been "I wound that I may make whole; I can restore unto thee joys of salvation."

Christ Jesus is the great health-giver and health-preserver. Do we often enough take in the full scope of that wonderful expression "the Sun of Righteousness shall arise with *healing* in His wings?" There is hygienic power in physical sunshine; it brings not only light and heat, but health. It would bring quick recovery for many an enfeebled and diseased soul to come back into the light of Christ's countenance. A great deal of spiritual sickness springs from bad atmosphere; and the heavenly winds of the Divine Spirit alone can sweep away this malaria. With the powerful breath of the Holy Spirit comes a new, and purified, and bracing atmosphere. We remember addressing a crowded audience once in a country school-house on a Winter night, and the air became so foul that the candles went almost out. "Please to open that door."

The moment that the opened door let in the oxygen of the wintry air, every candle flamed up immediately. Perhaps one reason why the lights are so deplorably low, and almost gone out, in too many churches, is that the atmosphere has become heavy with worldliness, and unbelief, and indifference to the salvation of sinners. Oh, what a glorious oxygen would pour into our churches, and prayer-meetings, and hearts, if the Holy Spirit should come like a mighty rushing wind—purifying, arousing, and quickening unto the very life of God in the soul! This would be a *revival*, a living again, a re-conversion from dead and decaying works into the muscle and the glow of a vigorous health.

Such recovery is not to be reached by a wholesal process; it must be the individual repentance and restoration of each invalid for himself or herself. God says to each one "Return unto Me, and I will heal thy backslidings." The lepers that came to Christ were not afraid to heave their loathsome diseases right into the very face of the compassionate Son of God. We must not be gingerly in our confessions, or seek to cover our sins with bandages, or pull a plaster of apology over the leprous spots. "Wash me *thoroughly* from my iniquities" is the true prayer of penitence. This means (as Maclaren has well put it), "wash me, beat me, tread me down, hammer me with mallets, rub me with caustic nitre; do anything, anything with me, if only those foul spots melt away from the texture of my soul."

Such penitence, such prayer brings pardon. Not only pardon for the past, but purity and peace with God, and *power*. Then the penitent soul can cry "restore unto me the joys of Thy salvation," and the joys will pour in like fresh, full streams after a drought. A church thus purified and empowered from heaven, will teach transgressors God's ways, and once more sinners will be converted unto Him. Brethren, this is the *revival* we need; this we can have if we take God's plan to secure it. He is the almighty and the all-loving Healer. Hope ye in God; and we may yet praise Him who is the health of our countenance and our God.—*(N. Y. Evangelist.)*

UNCONSCIOUS TUITION.

By Bishop Huntington.

(Concluded.)

III. My third and final point is that as the unconscious tuition emanates from the inmost spirit of the teacher's life, not by accident or careless caprice, but in real accordance with the antecedent growth and quality of his charater, so it is the most decisive energy molding the interior life of the scholar. The whole divine economy, as respects our constitution, renders it impossible to detach the power of a man's speech from the style of his personal manhood. A handsome but heartless speaker never yet stole the secret of a sincere conviction. He may gain an unlimited admiration, but he is abridged of permanent strength. The climate of abstract and unembodied thought is a polar zone. If there is a moral ingredient in the business of education at all, then as with all other institutions that affect society, the question is paramount, What is the quality, temper, life of the speaking man? When an aspirant for public office, of a vicious substance, or no substance at all is defeated in his ravenous and lying ambition, however correct his mere political opinions, there is a divine justice in his disappointment. And we are well persuaded, if we are good citizens, that when chicane and falsehood gain a temporary promotion, the Nemesis that can afford to wait is not outwitted. The world's ardent and lasting enthusiasms center in some great personal object. How it would mock every admiring and reverential sentiment we cherish toward the august and endeared memory of the Father of his Country if we were told to expunge from our minds all notion of what Washington *was* as a man, erase that lofty figure from the early scenery of the nation's history, sink his personal characteristics, and think only of the written words preserved to us in Mr. Spark's collection of his correspondence and political documents! Personal relations, friendships, sympathies, clasped hands, answering eyes, touch, symphonious heart-beats, constitute the chief charm and privilege and joy of existence. We can easily conceive of all the bare material of instruction being conveyed into a school-room through a mechanism of pipes in the wall, or maps let down by pulleys, and its discipline administered by a veiled executioner, no heart-relations being suffered to grow up between teacher and taught. Into what sort of a bleak degradation would a generation be reduced by such a machinery! Yet every teacher approaches to that metallic and unillumined regimen who lets his office degenerate into a routine; who plods to his daily task-work like the tread-wheel wood-sawing horse in the railway station shed, with no more freshness of spirit than the beast, and no more aspiration than the circular saw he drives; who succumbs to the deadening repitition, and is a virtual slave, yoked under bondage to the outside custom of his work. All sorts of human service are more or less exposed to be paralyzed by this torpor of routine; but no intellectual profession stands in more peril of coming under the blight of it than that of the teacher, partly for the reason that the same lessons recur, and partly because of the distance of attainment separating the preceptor from the pupil. There are some lawyers who plead like parrots; some doctors who give medicine as mechanically as a trip-hammer smites iron; some preachers who preach only

from the throat outward, fetching up no deep breaths from the region of the heart; some manufacturers whose mental motions are as humdrum as their own shuttles, and engineers as automatic as the valves and levers of their engines. It is a greater mischief than we think, and strikes a deeper damage into the world's honor. Going through the whole lesson of life in the homeliest prose, from the spade to sermon, from kitchen to church, from making loaves to making love, from marketing to marriage, such people dwarf down the whole wondrous majesty and mystery of our being to a contemptible carving-mill, turning out so many blocks or blockheads from so much timber. But the wrong done by it is never more disastrous than when it falls on the buoyant, the impressible, the affectionate and aspiring soul of childhood. Let every beginner, on the threshold of his vocation, earnestly pray and strive to be saved from the doom of a routine teacher!

The world is full of proofs of the power of personal attributes. In most situations—in none more than a school—what a man *is* tells for vastly more than what he *says*. Nay, he may say nothing, and there shall be an indescribable inspiration in his simple presence. Every person represents something, stands for something. At least he represents a value antecedently created in his own character. As was said of Bias, the wise Greek: Himself is the treasure that a whole life has gathered. He stands for the wealth of being that a thousand past struggles have contributed to form. It is a Romish legend that Christ and the Virgin have appeared to certain saints and impressed sensible and indelible marks on their persons. Such signs of heavenly favor are certainly stamped on the great and good whom we revere, by their secret conflicts, ended in victories. Unobserved, unuttered, unconscious, is the preparation of that power. Eight solitary and suffering years the great modern apostle of Christian missions toiled at his post before a single convert confessed the faith; did he dream of the mighty influence those obscure and patient years were building up, to react on the faith and inspire the zeal of all believing soul, thus *re-Christianizing Christendom*! So his wise and calm biographer, Dr. Wayland, has often seemed to me a striking illustration of the strength that lives in simple character, apart from, beyond and above, all the literal contents of all speech and all actions. And when we ascend from human personages to the Divine, and behold the Lord of all souls, just before his crucifixion, bending to wash his disciples' feet, we have, in that visible posture of condescension, a symbolizing of the whole humility of his religion—an incarnation of his redeeming office, which, like the cross itself, no language can translate. Seneca advised one of his friends to represent to himself Cato, or Socrates, or some other sage, as a constant observer—as a formative power. Alexander's statue had no such stimulus to inflame Cæsar as the schoolmistress of a dozen pupils has to raise ennobling resolves in their susceptible blood.

There is a touching plea in the loyal ardor with which the young are ready to look to their guides. In all men, and in women more than in men, and in children most of all, there is this natural instinct and passion for impersonating all ideal excellence in some superior being, and for living in intense devotion to a heroic presence. It is the privilege of every teacher to occupy that place, to ascend that lawful throne of homage and of love, if he will. If his pupils love him, he stands their ideal of a heroic nature. Their romantic fancy invests him with unreal graces. Long after his lessons are forgotten, he remains, in memory, a teaching power. It is his own forfeit if, by a sluggish, spiritless brain, mean manners, or a small and selfish heart, he alienates that confidence and disappoints that generous hope.

I would say to all teachers—if I may here express my sense of the unity of their office, in its true interpretation, with my own as a minister in the Church—we have been touching here the most sacred issues of our common duty. It is felt, I believe, more and more every day, by all instructors who do not insult and profane their high calling by mere frivolous or mercenary dispositions that the saddest perplexity they have to meet is the right moral management of their charge. Would to God we might help one another in that profoundest study! On your intellectual harvest, notwithstanding the inequalities of gifts, you can rely with comparative assurance, in return for your fidelity. But when you approrch the child's conscience and spirit, you confess the fearful uncertainties that invest that mysterious and immortal nature. Nsed it be always so? Have we no promises from God? Is there no convenant for our children to confort us? Is not temptation itself subject to spiritual laws, which we may hope more and more to comprehend as we descend into deeper and deeper fellowship with Him who has put all things under His feet?

Of this at least we may be sure. The fixed and everlasting principles of character can not be put aside, bribed, or held in suspense, either to accommodate our moral indolence or to atone for our neglects. When we are daily sowing in self-discipline we shall reap in the failure or success of our work. What is in us will out, spite of all tricks and masks. Genuine souls *tell*, and no hypocrisy can mock or circumvent them. If we mean to train disciples of a Christian virtue we must march the whole road ourselves. If we would mold the living sculpture we must first fashion our implements out of purity, simplicity, love, and trust. We are watched, we are studied. we are searchsd through and through by those we undertake to lead—not in a jealous or malignant cirticism, but in earnest good faith. A manhood that is manly, a womanhood that is womanly—these are not such ugly sights that young hearts should turn away from them or disown their fascination. Like produces like. Candor, magnanimity, veracity, tenderness, worship—these are no juvenile graces meant to be set on children's breasts by grown-up teachers on whose own lives their glory never gleams. Not the most unflagging persistence, not the painstaking that wears out sinews and nerves and wearies hope itself; not the sharpest correction or the kindest counsel; not the most eloquent exhortations to the erring and disobedient, though they be in the tongues of men or of angels, can move mightily on your scholars' resolutions, till the nameless, unconscious but infallible presence of a consecrated heart lifts its holy light into your eyes, hallows your temper, and breathes its pleading benediction into your tones, and authenticates your bearing with its open seal. This, my brothers and sisters, is our necessity. And because it is Heaven's command, it is our sufficient encouragement.

No system of education is complete till it concerns itself for the entire body and all the parts of human life—a character high, erect, broad-shouldered, symmetrical, swift; not *the mind*, as I said, but *the man*. Our familiar term, "wholesouled," expresses the aim of learning as well as any. You want to rear men fit and ready for all spots and crises, prompt and busy in affairs, gentle among little children, self-reliant in danger, genial in company, sharp in a jury-box, tenacious at a town-meeting, unseducible in a crowd, tender at a sick-bed, not likely to jump into the first boat at a shipwreck, affectionate and respectful at home, obliging in a travelling party, shrewd and just in the market, reverent and punctual at the church, not going about, as Robert Hall said, "with an air of perpetual apology for the unpardonable presumption of being in the world," nor yet forever supplicating the world's special consideration, brave in action, patient in suffering, believing and cheerful everywhere, fervent in spirit, serving the Lord. This is the manhood that our age and country are asking of its educators—well-built and vital, manifold and harmonious, full of faith.

The researches of vegetable chemistry tell us that flowers borrow their colours, by hidden affinities, out of the separate soils they grow on, though the earthy bed gives no prophetic pledge to the eye of the beauty that will bloom from it. A dull, sober, quakerish clay shoots up "the splendid hues of the hypoxis," and the lupine spreads its soft azure petals over the sharp yellow sand. The fringed gentian,

> "Blue, blue as if the sky let fall
> A flower from its cerulean wall,"

smiles over the blackest mud. There are plants that suck luxuriant verdure from the arid breast of rocks. Others, on margins of the ocean, distill sweetness through roots soaked always in bitter brine; and others seem to breathe in their only nutriment from the air, turning the impalpable ether, by their marvellous alchemy, into snow-white berries or evergreen boughs. But into that more wonderful human stock, of whose nurture I speak, there enter, by influences as concealed as mysterious, yet as conformable to the divine regularity of the cause in God's economy, not only the blended contributions of all elements in earth, and sea, and air, but the spiritual force of a living Guide. And so the educated man is meant to be, not a subject of philosophic climates or geographic sections, but the incarnation of an illimitable humanity, with all the life of nature in his leaping pulses, with life eternal in the organs of his liberal and believing soul.

Teachers are under Christ the masters of this immortal rearing. The Prussians have a wise maxim that whatever you would have appear in a nation's life you must put into its schools. Entering into the dignity of so grand an enterprise, teachers are the ministers of every higher institution in our social state. They are friends and benefactors of the family. They are builders and strengtheners of theRepublic, perpetually reinaugurating the Government. They are fellow-helpers to the truth of Him who is Father of all families, King over all empires, Head of the Church. If I heartily congratulate them on such possibilities and opportunities of honor, will it be deemed a presumption that I have urged them to be disinterested workmen, wise master-builders of manhood and woman-hood, faithful apostles of truth, and so heralds of better generations an a brighter day?

A CHINESE MYTH.

A gambler once went to a temple to secure the help of a certain god therein. His luck had been bad, and he was unable to bring any oblation besides incense and paper-money; but he promised that if the god would help him to win a certain sum, he would then bring a thank-offering having ten feet. The god reckoned the sorts of tribute usually paid to him; and as the feet of a pig, a kid, and a duck would together make ten, he supposed that these were the animals that would be laid on his altar should the gambler succeed. So he favored the gambler, and caused him to gain even more than the stipulated sum. The gambler fulfilled the letter of his promise by laying a single crab on the altar. The god was very angry at being thus duped, and thenceforth exerted so unpropitious an influence in the gambler's affairs that he went and ascertained through a spirit medium the cause of his misfortunes. Again he came with fair words, promising that if the god would once more grant his aid he should have a whole pig as compensation. The god was mollified, and again favored the gambler, so that his winnings were large. He brought the pig as a thank-offering. It was a fine, strong one; but it was alive, and not in a condition in which it would be

edible for either gods or men. While the god looked in astonishment at this departure from the established customs in the payment of a vow, the gambler fastened the pig by a strong rope to the leg of the throne on which the god sat, and began to light the fire-crackers by which an offering is announced. The explosion of the fire-crackers frightened the pig so that it ran away, dragging both god and throne after it, till both were upset and broken.

Thus the astute gambler outwitted the honest god.—*Miss Fielde, in Helping Hand.*

A TRUE CHRISTIAN LIFE.

What are some of the most prominent characteristics of a truly scriptural and spiritual life, as presented in Paul's letters to the ancient saints of Asia Minor and Macedonia?

Christian life is true life in Christ. He is our very life. "Not I, but Christ liveth in me," and to the close we are dependent on Him for everything, and do all things through Christ that strengthens us. The name of Christ occurs about two hundred times in these six Epistles.

Christian life is life in the Spirit. He seals it, sustains it and is the substance of it. We "live in the Spirit" and "walk in the Spirit." All our graces are "the fruit of the Spirit." We are illuminated by the Spirit, "strengthened" by the Spirit and "filled" with the Spirit, and we are warned against grieving and quenching this blessed Friend.

Christian life is resurrection life. The believer is regarded as a man who has died with Christ for his old sins and sinful nature, and is no longer his former self. His life is not a modification or improvement of the old life, but a new nature imparted directly from the heart of Christ, as truly the child of God as Jesus is, and with aspirations as heavenly as his high and holy origin—"buried with Christ," "risen with Christ," "quickened together with Christ," made to "sit together with Christ in heavenly places," called to "know the power of his resurrection and the fellowship of his sufferings."—*The Standard.*

A QUEEN'S TENDERNESS.

There is so much cruel forgetfulness of the rights of inferiors and servants on the part of the "privileged classes" generally, that we are always pleased and refreshed to read the stories which are told of Victoria's good heart and kind considerateness. Grace Greenwood relates the following:

When I was in England I heard several pleasant anecdotes of the queen and her family from a lady who had received them from her friend, the governess of the royal chidren. The governess, a very interesting young lady, was the orphan daughter of a Scottish clergyman. During the first year of her residence at Windsor her mother died. When she first received the news of her mother's serious illness, she applied to the queen to be allowed to resign her situation, feeling that to her mother she owed even a more sacred duty than to her sovereign.

The queen, who had been much pleased with her, would not hear of her making this sacrifice, but said, in a tone of the most gentle sympathy:

"Go at once to your mother, child; stay with her as long as she needs you and then come back to us. Prince Alfred and I will hear the children's lessons; so, in any event, let your mind be at rest in regard to your pupils."

The governess went and had several week's sweet, mournful communion with her dying mother. Then when she had seen that dear form laid to sleep under the daisies in the old kirkyard, she returned to the palace, where the loneliness of royal grandeur would have oppressed her sorrowing heart beyond endurance had it not been for the gracious womanly sympathy of the queen—who came every day to her schoolroom—and the considerate kindness of her young pupils.

A year went by, the great anniversary of her great loss dawned upon her, and she was overwhelmed as never before by the utter loneliness of her grief. She felt that no one in all the great household knew how much goodness and sweetness passed out of mortal life that day a year ago, or could give one tear, one thought to that grave under the Scottish daisies.

Every morning before breakfast, which the elder children took with their father and mother in their pleasant crimson parlor looking out on the terrace at Windsor, her pupils came to the school room for a brief religious exercise. This morning the voice of the governess trembled in reading the Scripture of the day. Some words of divine tenderness were too much for her poor, lonely, grieving heart—her strength gave way, and laying her hands on the desk before her, she burst into tears, murmuring: "O, mother, mother!"

One after another the children stole out of the room and went to their mother to tell her how sadly the governess was feeling; and that kind-hearted monarch, exclaiming:

"Oh, poor girl, it is the anniversary of her mother's death," hurried to the school room, where she found Miss ——— struggling to regain her composure.

"My poor child," she said, "I am sorry the children disturbed you this morning. I meant to have given orders that you should have this day entirely to yourself. Take it as a sad, sacred holiday—I will hear the lessons of the children." And then she added: "To show you that I have not forgotten this mournful anniversary, I bring you this gift," clasping on her arm a beautiful mourning bracelet with a lock of her mother's hair, marked with the date of her mother's death. What wonder that the orphan kissed with tears this gift, and the more than royal hand that bestowed it?

THOMAS HOWELL, DEACON-EVANGELIST.

In the *Intelligencer* of August there appeared the announcement of the ordinition of Mr. Thomas Howell, "Native," by the Bishop of Lahore. The English name may have attracted notice, and it may be interesting to the Society's friends to hear something more of him.

Early in the year 1866 there was a rebellion in the Native State of Bahawulpur, a tract of country lying to the south-west of the Punjab and separated from it by the River Sutlege. The disturbance ended in the assassination of the Nawab and an appeal for the protection of the heir, a child eight years old, to the British Government. The Commissioners of Multan immediately crossed over and took possession of the state in charge for the young Nawab, and a British resident, Colonel Minchin, was appointed to watch over the interests of the principality during his minority. In quelling the rebellion, and getting the affairs of the state into some order, Colonel Minchin found three lads there, bearing the name of Howell, and enjoying pay from the state revenues. Two of these were in the army, and had lately distinguished themselves both for fidelity to the late Nawab and for courage, although the eldest was then but a lad of about sixteen or seventeen years of age

These three lads proved to be the sons of a Mr. John Howell, who had some years previously settled in Bahawulpur, and taken service in the army there under the Nawab Bahawul Khan. This Bahawul Khan was a very wise prince, and as he lived in troublous times he had need of prudence. Ranjeet Sing was then absorbing the provinces of the Punjab, and after his death the turbulence of the Khalsa Sikhs created even greater uneasiness, On our occupation of Lahore, the Nawab formed an alliance with us, and, on the rebellion of Mulraj, Devan of Multan, this Bahawul Khan sent a contingent to help Herbert Edwardes, and to co-operate with the British troops in the siege of Multan.

Although a bigoted Mohammedan and the head of an almost fanatic race—the Dadputras—Bahawul Khan was in the habit of encouraging Europeans to come to his court, and giving them employment in his army. In this way John Howell had settled there, and had married a Native woman. He had been put in command of one of the regiments, and was known as Colonel Howell Sahib. After the death of Bahawul Khan, he remained in the service of his son, the late Nawab, to the day of his death, which occurred only a few years before the rebellion above alluded to. The eldest of his sons had been appointed to his father's regiment, and the second held a captaincy!

Whatever may have been the antecedents of Colonel J. Howell, or his religious convictions, one thing is remarkable, and that is that not only were his children reared with the profession of Christianity, under very discouraging circumstances, but he had evidently so impressed them with some thoughts on the subject, that they, when left to themselves and quite alone in the midst of a Mahommedan people, maintained their distinctiveness and their decided profession of Christianity for several years.

When the Resident found them in this way, and saw that there was no available means for their suitable education at Bahawulpur, with the sanction of the Government he made them over to the missionary of the C.M.S. at Multan. To this place they removed, and immediately entered the mission-school. It was first intended that they should be educated for offices in the state, and return to it when ready, but circumstances determined it otherwise. After some instruction they were baptized, and the eldest, Thomas, very soon showed a deep interest in spiritual religion, very frequently accompanied the missionaries in their preaching in the city, and about the year 1870 became an active and earnest member of the first Church Council at Multan. Since that he has been acting as an honorary catechist, and his ordination now, it is to be hoped, will place him in a position of larger usefulness; and let those who watch with interest that long line of advance, where the great struggle of Christ's kingdom with the darkness of heathenism is steadily and nobly maintained, remember that with this man another outpost is occupied, and pray that as in his youth he showed valour for and fidelity to his earthly master, he may now have grace to consecrate these qualites to the service of our Lord Jesus Christ.—(*Ch. Miss. Intelligencer.*)

G. Y.

We have heard of a mine subject to sudden inundation from a subterranean stream. To protect the miners a bell was made to ring automatically until the water rose to a point of danger, then it ceased ringing. That silence indicated danger and bade the miners flee. So the silence of God in the soul of the believer, is heaven's warning. Happy is he who gives such heed to that awful stillness as leads him to renew his cries to Him who never refuses to answer the cry of penitent and believing souls.—*Northern Christian Advocate.*

An aggressive goodness, so absorbed in what it ought to do or is able to do that it has neither time nor need to think what it ought *not* to do, is "a perennial, fire-proof barrier" against temptation. An enthusiastic virtue whose hands are hands of helpfulness, whose eyes are looking after the needy, whose feet are sore from running on errands of mercy, is a better safe-guard than earth-works of caution and a lynx-eyed watchfulness over one's own virtue. "Overcome evil with good."—*Golden Rule.*

TELEGRAPHIC NEWS.

Cairo, January 11th : The English Comptroller-General and his Secretary have resigned.—The Khedive has accepted their resignation.—The rumoured impending withdrawal of a portion of the British Army of Occupation is authoritatively denied.—The Khedive has issued a decree appointing an Indemnity Commission, the President and Vice-President of which will be Egyptians. The Great Powers will have separate Commissioners, and the other Powers one Commissioner collectively. Indirect claims will not be admitted by the Commission.

12th : The Earl of Dufferin has notified to the Khedive that in compliance with the request of the Egyptian Government the British Government withdraws from the Control.—Lord Dufferin has suggested the appointment of a financial adviser, who will not, however, interfere with the administration.

Constantinople, 12th : A British Note has been presented to the Porte, detailing the plans for the organization of Egypt, the free navigation of the Suez Canal, and the conditions upon which the British force will be finally withdrawn.

London, 13th : Mr. Gladstone will shortly proceed to Cannes.

14th : A plot has been discovered in Dublin to assassinate all the prominent police officers there. Twenty men have been arrested in connection with the conspiracy. They have been remanded for a week. Several of them are suspected of complicity in the Phœnix Park and other murders.—H. R. H. the Duchess of Connaught has given birth to a son.

15th : News has been received of a great fire having taken place at a circus at Berditchev (near Kiev in Russia), in which 300 lives were lost.

Paris 15th : M. Duclere, in presenting the diplomatic correspondence to the Chambers, reviewed the course of events in Egypt, and said that England having decided to act singly; France will resume her liberty of action and protect her rights in that quarter.

16th : A manifesto of Prince Napoleon, denouncing the French Government and claiming the Napoleonic inheritance, has been placarded throughout Paris.—Prince Napoleon was immediately arrested by the anthorities.—The Chamber of Deputies today voted urgency in bringing forward a Bill for expelling from the country members of the families who have reigned in France.

London 16th : Mr. Gladstone starts for Cannes to-morrow moring.—The 53rd Regiment and the 2nd Battalion of the 18th Regiment have been ordered from Egypt to Malta.

17th : Mr. John Knyaston Cross, M. P., for Bolton, has been appointed Under-Secretary for India. *vice* Lord Enfield, resigned.

Paris, 17th : Prince Napoleon will be prosecuted for issuing yersterday's manifesto, and will be tried by the ordinary tribunal.—It is probable that the Chamber of Deputies will not adopt the Bill for the expulsion of the members of the families who have reigned in France.

London, 18th : The *Daily News* publishes a telegram in this morning's issue, stating that the *Mahdi* (False Prophet) has gained a victory over the Egyptians in the Soudan, killing 240 of them. —Deceased Sir John Forsyth, K C. S. I.—Mr. Henry R. Brand, M. P. for Stroud, has been appointed Surveyor-General of the Ordnance, vice Sir John Adye.

PASSENGERS SAILED.

Per P and O Str *Surat*, 12 : Additional :

For London—Mr C Pogson, Mr Hurston, Mr W Reed, and Mr Stenlake.
For Brindisi—Lieut Col H Mullock.

Per P and O Str *Sutlej* 19 :

For London—Mr D E H Noyes, Mrs Noyes, Miss Noyes, one child and one infant, Mr and Mrs Cantlon, Mrs Huson, child, and infant, Mr and Mrs F B Collins, Mr J Lip combe, Mrs Dawson and infant, Mr and Mrs Ashburner and child, Mrs Logan, Mr H A Webb, Mr E Webb, Mrs Oldham, child and infant, and Mr F Sellwood.
For Brindisi—Mr and Mrs R W Dickson and son, Mr and Mrs H E B Young, Mrs O'Meara, Mr Robert Webster, Mr G R Thom, Mr W H Collett, Mr Seymour Keay, Mr H Nurse, Rev Selah W Brown, Mr C J Fowler, and Dr W B Maxwell.
For Venice—Mr Stone Bloomfield
For Malta—Sir W and Lady Wedderburn and child.
For Aden—Mr and Mrs Toorkey, two children and infant.
For Port Said—Mr and Mrs J C Ballaugh and Mrs Viell.

PASSENGERS ARRIVED.

Per P and O Str *Hydaspes*, 15 :

From London—Maj and Mrs Rowlandson, child, and infant, Mrs Brownlow, and Mr R J L Kenny.
From Brindisi—Capt R H Baker, Colonel Gib, Mr and Mrs Mackenzie, Miss Mackenzie, Miss Leonard, Major S Trevor, Surgeon Griffiths, Dr G S Bevan, Colonel Upperton, Mr D K West, Mr Max Wilkinson, and Mr S B Bracha.
From Venice—Mr and Mrs Bachaldtz, and Rev G W Manson.
From Aden—Lieut, and Mrs Monteith.

Domestic Occurrence.

MARRIAGE.

STUART—WILLIAMSON—Jan 5th, at Holy Trinity Church, Allahabad, by Rev H D Williamson, B A assisted by Rev Brook Deedes, M A, the Rev John Stuart, C M S Aligurh, to Alice Greville daughter of Rev G F Williamson, M A Hastings.

DEATHS.

REARDON—Jan 14th, at Diksal, Margaret, wife of Mr W V Reardon Station Master, G I P Railway Company, aged 40 years

SQIURES—January 16th, at Ganesh Kind House, Poona, Bessie Ann, the beloved wife of the Rev R A Squires, C M S.

ILETT—At Karachi, Scinde, on the evening of the 11th after a very long and lingering illness, Mary Anne, the dearly beloved wife of Mr. J. O. Ilett, assistant Messrs Latham & Co. She has left a very large circle of friends in the field of her labours for the Masters Kingdom. Universally beloved her loss has caused a deep gloom on her friends. "Thy will be done."

DALAYA—Jan. 17th, At Karwar, Chandrabai wife of Mr. Digambur Dalaya, and daughter of Rev. Baba Padmanji.

"BOMBAY GUARDIAN."

Subscriptions received from 13th to 20th January 1883.

T. Kenderdine, 5th March 1883, Rs. 1-7 ; W. W. Willard, 28th February 1883, Re. 1 ; J. Crummy, 30th June 1883, Rs. 3-4 ; Rev. J. Fraser Campbell, 31st December 1883, Rs. 15-4; Rev. James Dawson, 31st December 1883, Rs. 7-10 ; A. H. Bryson, 31st December 1883, Rs. 7-10 ; E. Varden, 31st March 1883, Rs 1-15 ; C. G. Master, 31st December 1883, Rs. 7-10 ; Dr. R. Pringle, 13th July 1883, Rs. 7-10 ; Rev. T. Costa, 29th July 1883, Rs. 7-10 ; J. H. Roberts, 31st December 1883, Rs. 6 ; Geo. Ainsworth, 31st January 1883, Rs. 3; J. W. Williamson, 4th November 1883, Rs. 15-4 ; George Manson, 31st December 1883, Rs. 6 ; H. Newman, 30th November 1883, Rs. 6 ; J. Kingsmill, 31st December 1883, Rs. 6; Miss. F. M. Reade, 6th January 1883, Rs. 3-13 ; G. W. Winckler, 1st November 1883, Rs. 7-10 ; C. B. Sharman, 31st January 1883, Re. 1 ; W. S. Stewart, 16th January 1884, Rs. 7-10 ; G. Edwards, 18th May 1883, Rs. 3 ; Mrs. Sedgwick, 31st December 1883, Rs. 6; Dr. J. Vitters, 10th July 1883, Rs. 3-13 ; Dr. A. Graham, 31st December 1884, Rs, 21-12 ; Rev. William Wood 17th December, 1883, Rs 9-4.

.... The truth cannot be burned, beheaded, or crucified. A lie on the throne is a lie still, and truth in a dungeon is truth still ; and the lie on the throne is on the way to defeat, and the truth in the dungeon is on the way to victory. No accidents of position can change the essential nature of things, or the eternal laws which determine their destinies.—*Wm. McKinley.*

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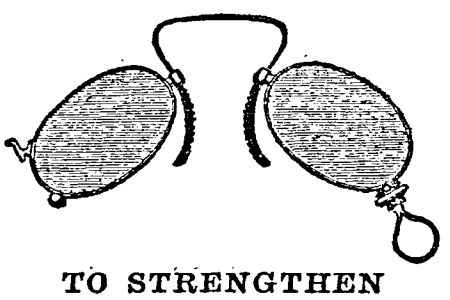

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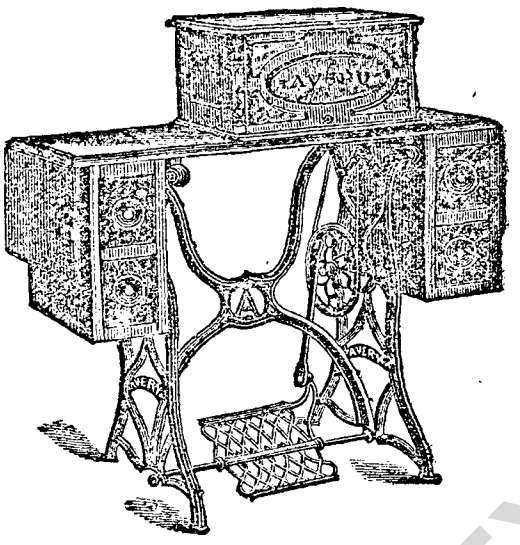

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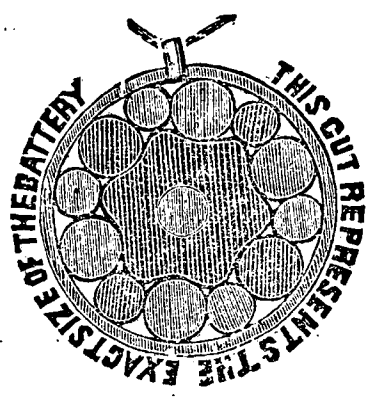

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